

Development of The Model of Character Education at The Islamic Boarding School in Watangpone

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Abstract

The provision of Article 3 of the Indonesian Act 20, 2003 on the National Education System, has formulated that the National Education function to develop the ability and form the character and civilization of dignified nation in order to educate the life of the nation. One of the educational institutions that take a role in supporting the achievement of National Education goals and build the character of the nation is The Islamic Boarding School.

The research aims to see how the model of character education in The Islamic Boarding School as an educational institution that has a role in the development of character education. The sampling research was conducted at The Islamic Boarding School of Ma'had Hadis Biru, the District of Bone, South Sulawesi, Indonesia, through paedagogical and psychological as well as sociological approach by applying Appreciative Inquiry method by digging information about the activities performed in The Islamic Boarding School associated with character education.

The results of research show that The Islamic Boarding School has a big role in developing character education as a cultural center through the approach of school culture development (school culture). Character Education at The Islamic Boarding School is able to develop character education model because The Islamic Boarding School is able to integrate traditional and modern learning as well as educational value derived from religious values, the national principle of *Pancasila*, the local culture, and the purpose of education. This is in line with the Nation Character Education Implementation Guidance that Values developed in cultural education and national character are identified from the Religion, the national principle of *Pancasila*, Culture, and National Education Goals in Indonesia.

Keywords: *Model of Character Education, Islamic Boarding, School*

Introduction

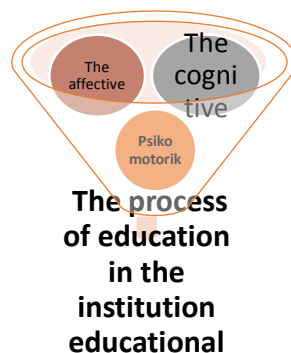
The Act 20, 2003 of the Republic of Indonesia on the National Education System, article 3, formulates the functions and objectives/goals of the national education that should be used in developing educational efforts in Indonesia. The purpose of national

education is a formulation of the quality of Indonesian human beings that must be developed by each unit of education. Therefore, the formulation of the objectives/goals of the national education become the basis in the development of cultural education and character of the nation. The spirit is implicitly affirmed in the National Long Term Development Plan (RPJPN) in 2005-2025, the Government made character building as one of the national development priority programs.

Ahmad Sudrajat, defines “the character” as the values of human behavior related to God Almighty, both for oneself, fellow human being, environment, and nationality embodied in thoughts, attitudes, feelings, words and deeds based on religious norms, law, etiquette, culture, and customs. [Sudrajat, 2014; 25]

The effort to form character in accordance with the culture of this nation is certainly not solely done in schools through a series of teaching and learning activities outside school but also through habituation in life, such as: religious, honest, discipline, tolerant, hard work, love of peace, responsibility, and so forth. Including The Islamic Boarding School “*Pesantren*” as an educational institution that takes a role in supporting the achievement of National Education Goals and build the character of the nation. Therefore, schools and or The Islamic Boarding School have a great role in developing character education as a cultural center through the approach of school culture development (school culture).

There is a Character Education Implementation Guide that values developed in cultural education and national character are identified from Religion, the national principle of “*Pancasila*”, Culture, National Education Goals/Objectives. [Kemendiknas, 2011; 12]



The application of character-based learning curriculum, must be prepared with the maximum. In the whole process of education, learning is the most important activity. “Surya” explained that learning is a process undertaken by individuals to gain a whole new behavioral change, as a result of the individual's own experience in interacting with his environment. [Surya, 2004; 7], Thus the formation of the character of learners can be formed through a gradual learning process that is formed from the values developed in the cultural education and character of the nation. As for the source of value developed as follows:

1. Religion: Indonesian society is a religious society. Therefore, the lives of individuals, societies, and nations are always based on the teachings of religion and belief.

2. The national principle of “Pancasila”: The unitary state of the Republic of Indonesia is upheld on the principles of national and state life called “Pancasila”. Pancasila is found in the Preamble of the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. That is, the values contained in “Pancasila” become the values governing the political, legal, economic, societal, cultural and art life.
3. Culture: As a truth that no human-living society is not based on recognized cultural values. Cultural values that serve as a basis in giving meaning to a concept and meaning in communication among members of the community.
4. The Goals of National Education: As a quality formula that every Indonesian citizen must have, developed by various educational units at various levels and pathways. Therefore, the goals of national education is the most operational source in the development of cultural education and the character of the nation.

The process of interaction between educators and learners becomes very important in learning because without educational interactions poses lesson will not be effective. This is because the communication generated only one direction that is from educators to learners. In the Act 20, 2003, Chapter I, Article 1, Paragraph 20, that The National Educational System that Learning is the process of interaction of learners with educators and learning resources in a learning environment.

When examined the process of student interaction can be fostered and is part of the learning process, as Corey described in Syaiful Sagala [Sagala, 2011; 61] said that "Learning is a process in which a person's environment is deliberately managed to enable him to participate in certain behaviors in special conditions or generate responses to specific situations.

Learning not only means transfer of information from but how to make learners in order to learn optimally. The role of teachers is of course not only as a source of learning, but as mentors and servants. Learning is a teacher's attempt to awaken meaning to cause or encourage a person (student) to learn. [Natawijaya, 2013; 3]

Like the views of Gagne, Briggs, and Wagner in Winataputra that the notion of learning is a series of activities designed to enable learning in students. [Winataputra, 2008; 12], he concept of learning is different from teaching. Learning is not just the transfer of information from teachers to students but more broadly. This is in line with UNESCO's educational vision, [Sagala, 2008; 25] that is:

- a. Learning to think
- b. Learning to do
- c. Learning to live together
- d. Learning to be self

The description above indicates that character education can be realized if a good learning process implemented with a good method as well. This is done in order to achieve the educational goals that have been established and for the achievement of these goals required an education and learning system that develops active thinking and adequate skills.

The Models of Character Education

1. The Model of Contextual

The Contextual Learning is a learning concept that encourages teachers to link between the taught material and the real-world situations of the students. and also encourages students to make connections between their knowledge and application in their daily lives.

There are three things that must be understood. The first, The Contextual Learning emphasizes the process of student involvement in finding the material; the second, The Contextual Learning encourage students to discover the relationship between the material learned and the real life situation, the third, The Contextual Learning encourages students to apply in life.

2. The Model of Cooperative Learning

The cooperative learning is a learning approach that focuses on the use of small groups of students to work together in maximizing learning conditions to achieve learning goals. The cooperative learning creates a gradual, compassion and foster interaction that creates a learning society. Students not only learn from teachers but also from others students

This strategy is based on learning theory that emphasizes social interaction as a mechanism to support cognitive development. In addition, this method is also supported by the theory of learning information processing and cognitive theory of learning.

3. The Model of Quantum Learning

The term "Quantum Learning" is adopted from the English term "Quantum Teaching". which is the body of science and methodology used in design, presentation, and facilitation at SuperCamp, an accelerated learning program that practices quantum learning (Quantum Learning)

The process of learning "quantum teaching" is the point of learning that is fun, creative not boring. If all is not achieved, the teacher must change strategy by using multi media, so make learning more effective, the current learning process can be said to be active, participative, constructive, communicative and goal-oriented. In the learning process, teachers and students need to frequently celebrate learning success, and connect learning with the celebration. Form of celebration, for example: applause, three times hurray, jingg finger, surprise, and others.

4. The Model of Thematic Learning

Thematic learning is an integrated learning that uses the theme to link some subjects so as to provide meaningful experiences to the students. The theme is the main idea or idea that becomes the talk.

5. The Model of “PAIKEM” Learning

PAIKEM stands for Active, Innovative, Creative, Effective, and Joyful Learning:

- a. Active Learning is meant that in the learning process the teacher must create an atmosphere in such a way that the student actively asks, questions, and puts forward the idea.
- b. Innovative learning can adapt from a fun learning model. Learning is fun is the key that is applied in innovative learning.
- c. Creative Learning is intended for teachers to create diverse learning activities that meet the various levels of students' abilities.
- d. Joyful Learning is a fun teaching and learning environment so that students focus their full attention on learning so that their time-of-time time is high. [Rusman, 2011; 187-321]

6. The Model of Colaborativ Learning

The group learning process in which each member contributes their information, experiences, ideas, attitudes, opinions, abilities and skills to jointly improve each member's understanding [Rusman, 2011; 201]. This model collaborates on several learning methods so that learners are able to develop the skills and skills they possess.

The Education at Pesantren (The Islamic Boarding School)

The system of education in The Islamic Boarding School is integrated from all units and educational activities related to the others, to seek the achievement of educational objectives. [Arifin, 2013; 72]. The Islamic Boarding School with the pattern of living together between the santri (students) with the Kiai (teacher) and “mosque” (School) as the center of activity is a typical education system that does not exist in other educational institutions.

The educational model contained in the pesantren education system is about teaching methods as follows:

1. The Method of Sorogan

The word “sorogan” is derived from Javanese “sodoran” or it is presented as an individual learning system in which a “santri” confronts a teacher, interaction occurs between each other. [Ali, 2000; 250] The Kiai or teacher faces one by one, alternately. While in the implementation, santri come together, but the students queue to wait their turn.

This sorogan system illustrates that the Kiai in giving his teaching is always goal-oriented, always trying to make the students concerned can read, understand and deepen the contents of the book. With the existence of a system of teaching with “sorogan”, The Kiai able to directly evaluate the ability of students, and the relationship between students and the kiai is closer.

2. The Method of Wetonan

The term wetonan comes from the Javanese language which means “periodic” and “timeless”. Wetonan is a daily routine, but it is done at certain times. For example implemented on every Friday, prayer of shubuh and so forth. The Kiai read the book in a certain time and students by bringing the same book to hear and listen to the kiai reading. There is no provision of absenteeism, so students can come or not. In this case it can be said that the boarding system is free, free to learn and not learn.

In this system of teaching what Kiai reads can not be ascertained because sometimes the book is not determined and sometimes also determined. While in the delivery to santri vary, some are given a meaning and some are interpreted freely.

3. The Method of Bandongan

In this system of “bandongan” can also be called “halaqoh” which in his teaching, the book that is read by the “Kiai” (teacher) and brought by santri (students) is the same, then “santri” listen to the teacher's reading. [Ali, 2000; 19-52]

These three teaching patterns can take place depending on the authority of the “kiai”, whether related to time, place, or subject matter in the learning process. In further development, to facilitate the learning process then applied a system of madrasah and classical as a form of development and renewal of the three methods mentioned above. This development can be found almost in all pesantren now, in addition to the madrasah system, classical, diniyah, with a clear and structured gap and evaluation.

However, that does not mean then abandoned because it is not effective, but the methods in learning must always consider the level of achievement of student learning outcomes with evidence of having a high effectiveness. the advantage of the sorogan method is to allow the “kiai” or “ustadz” to supervise, assess and guide the maximum ability of a “santri” in mastering the material. While the level of bandongan effectiveness is located the achievement of quantity and acceleration of the study of the book, as well as for the purpose of proximity of santri, kiai or ustadz relation. Theoretically, it must be recognized that each method has its own advantages and disadvantages.

The description above can be known about the implementation of education system in The Islamic Boarding School today can be classified as:

- a. The Islamic Boarding School is an institution of education and teaching of Islam, which in general education and teaching are given in a non-classical way (bandongan and sorogan), where the “Kiai” (teacher) teach “santri” (students) based on books written in medieval times, while students usually stay in dorms or cottage;
- b. The Islamic Boarding School is an institution of education and teaching of Islam that is basically the same as boarding school above, but the santrinya not provided lodge (complex), but live scattered throughout the village around the The Islamic Boarding School (santri kalongan) where the way and method of education and the teaching of Islam is given by the system of wetonan;
- c. The Islamic Boarding School today is a joint institution between the system of The Islamic Boarding School that provides education and teaching of Islam with the system of bandongan and sorogan to students, provided The Islamic Boarding School (santri

kalangan) which in terms of modern cottage education meet non-formal criteria, and also organize formal education in the form of “madrasah” and even public schools in various levels and various vocations according to the needs of their respective communities. [Ali, 2000; 53]

Based on the three forms of education system above, in fact the third system is now a lot of emerging and evolving as a form of response to the demands of the development of science and the globalization of technology era. The combination of the systems of traditional and modern seeks to find solutions to their respective weaknesses of classifications of The Islamic Boarding School.

Mukti Ali . [Ali, 2000; 20] reveals that the best Islamic education and teaching system in Indonesia is the education system that follows the system of “Pesantren” (The Islamic Boarding School), while its teaching follows the system of *madrasah*, in other words the system of *madrasah* in The Islamic Boarding School is the best form of Islamic teaching and education.

The Result of Research

The Islamic Boarding School of Ma'had Hadits Al-Junaidiyah Biru, which became the object of research because it is an The old of The Islamic Boarding School and implements a pure the system of The Islamic Boarding School. The Islamic Boarding School of Ma'had Hadits Al-Junaidiyah Biru, was established on February 14, 1970 in the Village of Biru, the Sub-district of Tanete Riattang, the District Bone about 2 km from downtown Watampone in the south and approximately 180 km from the city of Makassar is capital of the Province of South Sulawesi.

The name Ma'had Hadith is Arabic which has the meaning of "The Islamic Boarding School of Modern" and This Islamic Boarding School is located in Biru, it is called Ma'had Hadits Biru or The Islamic Boarding School of Modern of Biru. The Educational Institute is a fairly old educational institution founded by the deceased A.G. KH. Junaid Sulaiman.

Seeing The Islamic Boarding School of “Ma'had Hadith Al-Junaidiyah Biru” as The Islamic Boarding School of Modern, then the education developed follow the development of national education including the achievement of character education goals. The educational approaches developed are scientific approach and student center approach and emphasize active student learning by applying Contextual model known as CTL (Conseptual Teaching Learning) with emphasis on involving, finding and applying . This is termed Discovery Learning, Project Based Learning and Problem Based Learning. For example, the coach provides a topic or problem that exists around the students then searches for the discussion and the solution through the study of the books of “hadith”.

The Islamic Boarding School of Ma'had Hadith Al-Junaidiyah Biru apply the thematic approach to make the learning active, creative and fun. Nevertheless the model educational of Sorogan, Wetonan, Bandongan is still implemented as a The Islamic Boarding School. The model of modern education developed to facilitate the learning

process with the system of “*madrrasah*” and classical as a form of development and renewal of the three models mentioned above.

Thus it can be concluded that the model developed in shaping the character of santri (students) in The Islamic Boarding School of Ma'had Hadith Al-Junaidiyah Biru is to collaborate several learning methods so that learners are able to develop nine pillars of character derived from the noble values of universal that is culture, religion, the national principle of *Pancasila* and and National Education Goals in Indonesia so as to create devotion, Independence, Responsibility, Honesty / trust; Respect and courtesy; Generous, helpful-helpful and cooperative; Confident and hardworking; Leadership and justice, Good and humble, Tolerance, peace, and unity.

Conclusions

The educational Model developed by The Islamic Boarding School of Ma'had Hadith al-Junaidiyah Biru in shaping the character of santri (students) is a model that collaborated between the modern education model and the traditional education. It can be proved by the existence of various achievements that are able to be carved by the students in the field of religion, sports art and general knowledge such as mathematics and other olympiad. This indicates that The Islamic Boarding School of Ma'had Hadits Al-Junaidiyah Biru in applying character-based learning curriculum prioritizes three aspects namely *cognitive*, *affective* and *psychomotor* by collaborating material that comes from the values of religion, the national principle of *Pancasila*, Culture, and National Education Goals in Indonesia.

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